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The Masonic Craftsman

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of Freemasonry*

In This Issue: Has Freemasonry Lost Leadership?

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*I saw them tearing a building down,
A gang of men in a busy town.
With a ho-beave-ho and a lusty yell,
They swung a beam and the side wall fell.
I asked the foreman, "Are those men skilled,
As the men you would hire if you had to build?"
He laughed and said, "No, indeed!
Just common labor is all I need.
I can easily wreck in a day or two,
What builders have taken a year to do."
I asked myself as I went my way,
Which of these roles have I tried to play?
"Am I a builder who works with care,
Measuring life by the rule and square,
Or am I a wrecker who walks the town,
Content with the labor of tearing down?"*

—ANONYMOUS.

NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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DRAFT A splendid demonstration of the solidarity of this country is evidenced in the spontaneity of approval of the draft of its manpower for protection of its vital interests.

No normal man wants to go to war. But if it is necessary to combat ruthless force aimed at the sources of true happiness he is unworthy of his citizenship if he shirks plain duty.

No evidence of a lag was manifested on October 16, the day of the draft, and all of us may feel proud that between us and the designs of evil men stands a bulwark of virile youth capable of giving a good account of itself.

EXPERTS? One phase of modern American thinking processes, or the absence of them, is the dependence placed by the great easy-going reading public upon "expert" opinion.

In most metropolitan newspapers much space is given over to the views of columnists who spread their theories and express their fiat with facile pen upon any or every timely subject, whether or not they are competent to pronounce judgment.

As a result of mental laziness the average reader contents himself with repeating the phrases of his favorite writer, instead of thinking through to a logical finis from the most reliable reports available. A portion of his gray matter tends to become atrophied from lack of use. He is swept into varying emotional phases from day to day. Truly democracy's ways are sometimes weirdly strange.

One characteristic of the early settlers of this country was their possession of an abundance of common sense and the ability to apply it. This faculty was developed from necessity. If a man learned by experience how to avoid error he applied that knowledge and did the job in hand in the way his experience taught him was best. In sum, he thought out his problems and applied common sense. He did not leave the job to others.

Common sense! It is surely the sovereign quality in human business and society. The words do not mean that it is a common property and widely spread, but that its owner deals with common matters sensibly. Common sense is the eternal foe of pretentious theorizing and cumbrous jargon. Its first business is to look below the word to the meaning and never to accept the claimant to special knowledge and the seeker after special power on his own terms. Common sense is essentially a probe. Having agreed that the expert is an expert and that the job is one which genuinely needs the specialized knowledge it puts him to work. But when it accepts him as an authority on technique it does not accept him as a maker of policy—and yet the policy

of the United States of America may often justly be said to be influenced by this condition. A world run by experts would be chaos, because experts are habitually, and perhaps rightly, centered on a tiny little world of their own.

The really able man is able in many directions. Fortunately among our 130 millions are many able men—but these are too busy to parade their expertness in public print. For that we should be thankful, for in them lies in large measure the salvation of our country.

LOYALTY There is a difficult question for all Masons to answer: "What is my Masonic position in the present world situation?"

Reading the editorial utterances of this journal one cannot fail to find what its position is in the conflict between the two conflicting principles. We have sought to make it perfectly clear. We favor the democratic principle because through that principle such progress as civilization has thus far made has been under that aegis. Progressive steps leading up to the present have been away from the very processes which totalitarianism now seeks to thrust upon the world. In other words we believe the Nazi philosophy, based as it obviously is on barbaric brute force, to be a reversion to methods proved obsolete through the Dark Ages.

The advent of the Christian doctrine nearly two thousand years ago wrought a profound change in mankind. From the germ of that seed has grown a beautiful tree. Conflicting forces, however, have been constantly at work to dwarf it. Based as it is on the Divine principle of the golden rule it has inevitably had to contend with the selfish forces of humankind, and through the persistence of a sort of spiritual laissez faire the strong offshoots have partly withered. Evil pronouncements have gained a certain ascendancy.

Not for long, however. Truth inevitably prevails and the knowledge acquired through twenty centuries based upon Christian doctrine cannot be dispelled. A miasmatic fog of ignorance may temporarily obscure the Light but it will emerge none the less.

Freemasonry is founded upon universal brotherhood. It abhors wars, for these are destructive of all it holds dear. Hence it seems clear that every Mason who gives thought to what his position should be in the present world situation must inevitably follow the rule of reason and stand with the forces of fraternity, of fairness to all men, to make social conditions happier and permit free thought to focus upon problems of economic and intellectual exigency, seeing to it that in the process, the common danger ever present of selfishness and venality be not permitted to intrude to spoil the plan.

This can be done by exerting every possible influence to see that our rulers and governors—in this country the elected representatives—be men of exceptional merit and unsullied honor, that the soil of true democracy be not soured by the vices of civilization gone wrong.

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Alfred Hampden Moorhouse, Editor and Publisher.

A Monthly Symposium

ALFRED H. MOORHOUSE
BOSTON

Has the Craft Lost Anything of Leadership?

The Editors;

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

NOT MEN, BUT METHODS WRONG

By JOS. E. MORCOMBE

Editor Masonic World, San Francisco, California

"HAS the Craft Lost Anything of Real Leadership? Why and How?" The present topic for discussion echoes a question constantly recurring. There is a natural tendency among men, especially as they



advance in age, to dwell lovingly upon the past. Too frequently the opinion is held that the persons and performances of the past were superior to those of later date. We contrast the make-up and doings of our national legislature, for instance, with that of other generations, and come to conclusion that there is a great deterioration. This is doubtless due to our opportunities for gaining a thorough knowledge of the living men; their characters and abilities are of daily discussion. On the other hand Time has smoothed out the roughnesses and hidden the delinquencies of law-makers whose names loomed large in other days.

In Masonry official leadership in a majority of the jurisdictions shifts so rapidly that few, if any, have opportunity to impress themselves upon the minds and imaginations of the brethren. Grand Masters come and go, with but a few months in which to essay their tasks. Our own conclusion would be that with the yearly rotation of those who fill the high places of authority there can be no real leadership. The fraternity thus ruled is in a state of suspension—leadership of the past offers nothing of value in the way of guidance, nor is there a present leading to a greater good. As a natural result the Craft does not progress as it should, nor is it often aroused to the futility of dead routine.

Real leadership requires special training. This includes a knowledge of conditions and the needs of an existing situation, with a highly developed faculty of being able to decide how the problems of the time can best be met and solved. In the quieter days of the past little was required from Grand Masters; they were hardly more than figure-heads. The questions they were called upon to answer were of small moment, and mostly to be settled by a reference to precedent. The rare Grand Master of our time, who feels the full weight of his responsibilities, can not escape thus lightly. Very serious matters are thrust upon him for consideration, with elements of danger in the trend of events. The Grand Master of a time gone by, who decided principally between wooden legs or heads as bars to membership, was applauded to the echo on his retirement as being superlatively wise and good. Yet such a one, could he now be recalled, would be appalled at survey

of the situation, and would find that his petty formulas were of no avail.

We believe that there are in American Masonry today, and in the official lines, men who because of high character, acquired knowledge and native ability are fully competent to serve as leaders, in best sense of the word. Such brothers have, beyond their predecessors, been trained to an understanding of world conditions, and can reach in thought to many of the hidden springs of action. Mentally they are adequately equipped to meet the exigencies of a swiftly shifting scene. Given opportunity such men could, and would, move the Craft from its place of settled sterility, and put it with firm feet on the highroad of progress.

We are certain that the fraternity has available a leadership equal to any call for duty. But it can not be requisitioned under the present system with its sacrosanct "line of preferment," and absurdly brief term of official tenure. We require of the exceptional man who by chance reaches the purple that he manifest and put into practice all the qualities of real leadership. And this when he has just been hurriedly inducted into the seat of authority, and while his successor is already counting the weeks to elapse before he, too, shall mount the steps to the throne. This is to demand an impossibility.

It is not the competent men who are lacking; it is the system that is to blame for an inferior leadership. Leadership of the real sort—the sort imperatively needed—must wait a basic change in method, and such change is not within sight.

"THEM WERE THE GOOD OLD DAYS"

By WM. C. RAPP

Editor Masonic Chronicle, Chicago

IT IS remarkable what a halo settles upon that which is ancient. In the distant past the world was populated by physical, mental and spiritual giants. Heroes were plentiful. Courage, honesty, ability and tireless energy were the rule among mankind. Women were paragons of sweet beauty and virtue. Children were dutiful, studious and always behaved themselves. Great leaders were always at hand to point the way out of the wilderness. And how is it today? O tempora! O mores!

In the halcyon days of the glorious past there was also real leadership in our beloved craft. Masonic historians sing the praises of an endless list of leaders, who apparently devoted every moment of their busy lives to the furtherance of the development of the institution, who were never touched by the germs of dis-



interestedness or indifference, who solved all problems and difficulties with skill and forthrightness—real leaders in every sense of the word.

Yet it is somewhat disconcerting that these same historians tell us that recognition of their genius and talent was frequently withheld until after they had passed out of the picture, that many of them were not entirely motivated by altruistic ideals, that mercenary motives were not unknown, and that rival leaders, groups and factions quarreled bitterly for long periods of years before peace and unity finally prevailed.

In spite of all this, there were splendid leaders in the fraternity in days gone by—and there is real leadership today. It is human nature to estimate the efficiency and ability of leaders by results obtained, without taking prevailing conditions into consideration. There have been periods when great advancement, spiritual and numerical, was attained by the craft. During such times it was not difficult to establish a reputation for superb leadership. Then came years when the pendulum swung in the opposite direction, and equally competent leadership apparently failed to stem the tide of adversity.

It need not be denied that the fraternity has lost something of leadership in recent years. Men will gladly assume leadership when the "going is good," but when the tumult and the shouting dies down, when difficulties mount high and it is evident that tireless labor will produce but meager tangible results, these same men find it inexpedient to accept leadership. Such a condition manifested itself a century ago, when a wave of hysterical persecution was directed against Freemasonry. The leaders of the period disappeared from view as rapidly and as completely as did their followers.

We decline to view the question of Masonic leadership with pessimism. More and abler leaders are needed now, and have always been needed in every age. Cause and effect are not easily demarked—responsibility for indifference and inactivity rests as heavily upon followers as upon leaders. Freemasonry is a human institution, subject to all the vicissitudes of life and human frailties and trends. There are leaders in the fraternity today who are as able and as faithful as any of the past, and there will be inspired leaders in the days to come.

HAS THE CRAFT LOST ANYTHING OF REAL LEADERSHIP?

By ALFRED H. MOORHOUSE

UNQUESTIONABLY the influence of Freemasonry has changed during recent years. Some of this change has been due to the quality of its leadership, but more than this, altered economic conditions, improved channels of national and international intercourse, evidenced graphically by contrast of the covered wagon epic of '49 to present overnight airflight from coast to coast of this continent, and the influence of a world changed amazingly through scientific and technological achievement, have crowded men's minds and diverted their thoughts from the eternal verities with which the fraternity



is concerned to things of lesser fundamental value.

Due to this changed status Freemasonry has been subject to a closer scrutiny; men entering it are not always satisfied to accept blindly the bland assertions of those who would paint a picture of perfection in human relationships. Contacts between men in Freemasonry have been observed and note taken of the fact that within the Craft, as without, men are subject to, and their acts influenced by, human weaknesses. Inherent selfishness has sometimes induced men to conveniently forget in a highly competitive society their vows, and, running true to type, violate the rules of Masonic conduct.

These things, while not dominant, have had their cumulative effect. In the altered conditions now apparent simpler virtues have given way to a sophistication often based upon ulterior motive. The Craft, in common with other civilizing agencies, has suffered in consequence.

Education during recent years has changed. Whereas formerly stress was laid upon the three R's, survival in today's lively competition is based upon the need for a far wider and more complex system of instruction on an infinitely wider range of subjects.

Fundamentally the principles of Freemasonry do not and cannot change. The approach to these principles, however, is made more difficult today than formerly by the more complicated problems of living and the artificial obstacles of materialism upon which the goal of human endeavor now seems to be set.

Freemasonry is a *secret* society. That is to say, its Work is done behind tyled doors and is not of common knowledge. More or less terrifying oaths, outmoded and archaic in the light of present day enlightenment as to its purposes, clothe the fraternity with an air of mystery. The comings and goings of Masons in their relations one with another connote to the credulous the impression of some secret, sinister power.

In the early days of this republic—in 1733 and thereabouts—the men who drafted its laws and fixed its policies were quite largely members of the Masonic fraternity. They left their mark upon history in a democracy which is now the oldest extant.

Freemasonry, being but a phase of democratic society, has been affected by the constant and increasing economic changes above referred to. No humans living under the American system have been unaffected; but whereas in the beginning a simple world order permitted men to give thought to spiritual essentials, today's struggle and the complexities of life do not allow time for that, and Masonic influence has perhaps weakened. This may sound redundant, but bears repetition as being of the essence of the subject under discussion.

Well—what's to be done about it? If Freemasonry has lost some of its leadership, it is purely relative. More people are living today in a more complex society. The job of leavening the lump is larger. The essentials, as we have said, do not and cannot change. Freemasonry has its part to play. Its leadership will not fail while men within it live its principles. The example to those outside its membership cannot fail to be inspiring and a beacon light, when the whole fraternity is united in a common crusade to attain at all costs a true brotherhood of man under the Fatherhood of God. There can be no higher human aspiration.

Some Notes on Two Hundred Years of Masonry in Antigua

By REGINALD V. HARRIS, P.G.M. Nova Scotia

The visitor to Antigua in the Leeward Islands will see what many believe to be the first corner stone laid with Masonic honors in the New World. It reads:

This [First Stone] was Laid by
[William I]saac Matthew
The Right Worshipfull
[The] Prov[incial] Grand Master
with his [Gra]nd Officers
And
The Right W[or]shipful the Masters
And
The Wardens [and] Brothers
of
The Three Lodges [of F]ree and accepted
Masons of Antigua
November 15, 1739

[Note: Words and letters in brackets have been chipped out by souvenir hunters.]

William Isaac Matthew was sworn in as Governor of the Leeward Islands October 21, 1733, and although recalled to England in 1736 for piracy on French vessels, he remained in office until 1748.

During his regime there was noteworthy Masonic activity in the Island.

Antigua, in the Leeward Island group, claims to be the birthplace of Freemasonry in the West Indies. In the course of its long history, there are several interesting links with the outside world.

Columbus discovered Antigua on his second voyage in 1493, and named it after Santa Maria la Antigua, a Church in Seville. It was not colonized until 1632 when some English settlers from St. Kitts under Edward, son of Sir Thomas Warner, established themselves there.

In 1666, French troops reinforced by Irish malcontents and Caribs, landed at Five Islands Bay and took possession of the Island, but in the following year it was ceded to England by the Treaty of Breda and the government was entrusted to Lord Willoughby of Parham.

About this time the population consisted of about 500 blacks, but in 1689 the inhabitants of Anguilla sought refuge in Antigua which was defended from the incursions of the French and Indians by Sir Timothy Thornhill and a body of troops. The notorious Mr. Parke became governor in 1706, but violent dissensions arose between him and the populace and when he refused to resign, he was slain by a riotous mob, Dec. 7th, 1710.

An examination of a good large scale map of the island will show the island to be deeply indented with scores of sheltered bays, chief of which is the famous English Harbour, probably the finest natural haven in that part of the West Indies. The strategic importance of the island resulted in no less than forty separate points being fortified between 1672 and 1800. The chief of these was for many years the great fortress of Monk's Hill, completed in 1705, after 16 years of arduous work.

The strong walls of Fort George on Monk's Hill are still in fair condition. The chief fort protecting St. John's Harbour in the northwest is Fort James begun in 1704. The fort was added to and extended from time to time, and the cornerstone mentioned above is to be found in one of the great enclosing walls of this Fort begun in 1739.

In 1738 Robert Tomlinson, Merchant of Boston and Antigua, Provincial Grand Master for New England went to England by way of Antigua where he had business interests. His wife, too, Elizabeth Gerot, was a native of the Island. Here, according to the Massachusetts records, (Mass. Proc. I, p. 6) "*finding some old Boston Masons* he went to work and made the Governor and sending other Gentlemen of Distinction Masons, whereby from Our Lodge sprung Masonry in the West Indies." This statement would seem to be partly in error for we find in the records of the Grand Lodge, was constituted in Antigua in January 31st, 1738, and along with the warrant for Parham Lodge were issued two other warrants, Court House Lodge, No. 192, constituted November 22, 1738, and Baker's Lodge No. 193, in St. Mary's Street, St. John, constituted March 14, 1739.

The records of the Grand Lodge of England do not contain the names of the petitioners or of any members of the Lodges, but do show the appointment in 1738 (month and date not mentioned) of Governor Matthews as Provincial Grand Master for the Leeward Islands. The same record contains the appointment in some date between April 28, 1738, by the Earl of Darnley, Grand Master of England, of Capt. William Douglas, as Provincial Grand Master for the coast of America and in the Islands of America, and another to James Watson as Provincial Grand Master for Montserrat.

Douglas was Commander of H.M.S. "Falmouth." The appointment was renewed a year later; and it would seem probable that Parham Lodge owed its origin to the efforts of either Douglas or Watson.

The interesting fact recorded in the quotation from the Massachusetts Proceedings is that Tomlinson in 1738 found in Antigua "some old Boston Masons." When we remember that St. John's Lodge of Boston was constituted only five years previously, we naturally ask who these old Boston Masons were, when had they been residents of Boston, when were they made Masons and when did they migrate to Antigua?

Here is a subject of research for an industrious student of Masonry, to trace out the history of the membership of St. John's Lodge (the only lodge then in Boston) for the period 1733-38, to determine, if possible, whether any of them had removed to Antigua. If none of them had so removed, it would be established that the "old Boston Masons" found by Tomlinson in Antigua in 1738, must have been members of a lodge in Boston which functioned previously to 1733, thus giv-

ing new support to the theory that such a lodge met and made Masons in Boston in that period.

From Antigua Tomlinson proceeded on his way to London where he had a brother John, agent of the Province of New Hampshire. While in London he attended a meeting of the Grand Lodge held in the Devil Tavern Wednesday, January 31st, 1739. While in London he made his will dated April 11th, 1739 by which he left his estate to his brother Richard and sisters Isabel and Catherine Robinson in equal shares.

Shortly afterwards he sailed for Boston, where he was greeted by his brethren of the Provincial Grand Lodge, May, 1739. Reading the story of Tomlinson's visit with the reference to "the Three Lodges" on the stone, we incline to the belief that Tomlinson on his way to England did not establish a fourth lodge, (as suggested by Gould) but participated in the organization of the Parham Lodge on January 31st, 1737/38 and the initiation of Governor Matthew and that on his arrival in England he was responsible for the latter's appointment as Provincial Grand Master.

Just here it may be mentioned that there is current among Masons in Antigua a tradition that the first Masonic Lodge formed in the Island was established and worked for one meeting without a Charter or Warrant from England. The story is that a number of sailors and soldiers, many of whom were members of lodges in England, Scotland and Ireland were confined to their quarters during a bombardment by enemy forces. In order that a regular meeting might be held, it was decided to form another lodge, seven past masters and other officers being present in sufficient number for the purpose. Although the procedure was recognized as irregular, members considered they were justified in their action under the circumstances. This may have occurred in the period 1723 to 1735 when there were constant alarms and threats from the French.

In the records of the First Lodge, Boston, under date of August 8, 1739, is set out in full a letter:

"Right Worshipfull

Worshipfull

Thrice Worthy & Ever Dear Brethren

We with the utmost Pleasure recd: your hearty congratulation Upon the Establishment of Masonry in this our Island, And return thanks to Our Worthy Brethren of Boston for the good Opinion they entertain of the virtues of Our Countrymen, which we hope will be continually encreasing as the Royal Craft comes every day to flourish and gain ground among us, not only by the Accession of numbers of New Brethren, but especially under the happy Influence of our thrice Worthy Right Worshipfull Grand Master his Excellency William Mathew, whom we boast of as a true good, Mason & a sincere lover and encourager of our inestimable craft.

We take kindly our Dear Brethrens offer of a friendly correspondence and should before this time have signified the pleasure we hope to reap from it, by an answer to yours of the 4th of April last but that we waited for an Opportunity of sending our sincere and hearty good wishes to our Brethren and Fellows by the hands of one who might in our name greet you in a Brother like manner.

We are now so happy as to enjoy this wishd for Opportunity by Our well beloved Brother Majr. John

Murrays intending for Boston in a Very few Days, whom we commend to you as a Worthy upright Master Mason who has for some time past. Executed the office of SW of one of our Lodges to the entire satisfaction of all his Brethren and Fellows.

All the Brethren here salute you well beloved with the greetings of St. John, wishing that all Prosperity may attend you, and that no Malicious Cowan may ever with profane ears & eyes approach even the lowest step of your Worshipful Lodge, in Order to listen to the Wisdom or pry into the Beauty or Disturb the order & harmony thereof.

From the Grand Lodge We are dear Brethren
held at the Court House in Your Sincer Effectionate
St. Johns the 27th June Brethren and Humber
A L 5739 Servants.

Signed by the Command
of the Rt. W: pfull the Grand Master
William Mercer G S"

On Nov. 15, 1739 the Governor, as Provincial Grand Master laid the cornerstone referred to above, a most unusual proceeding in so far as military works are concerned.

Since then, tourists from various parts of the world have removed sections of the stone for presentation to their own lodges, being under the impression that a gift of this character would be greatly appreciated. In the majority of cases, however, these have been returned to Antigua. Cracks are visible in the photograph, indicating where damage has been done to the foundation stone.

In the records of the Grand Lodge of England for 1739, payments are reported from Antigua Lodge, Court House Lodge and the Lodge in St. Mary's Street, all of Antigua.

Tomlinson, early in January, 1740, again visited Antigua and died there July 16, 1740. The burial register of the Cathedral at St. John's, Antigua contains the entry, "1740, July 16, Robert Tomlinson, merchant from Boston" It was believed that he had made his will the previous day, but it was never found and administration was granted to Benjamin Hallowell of Boston on November 17, 1740.

On the English official list of lodges for 1740 the lodges at Antigua appear as follows:

No. 154; Baker's Lodge,

No. 164,

and Lodge No. 170.

On April 4, 1744 we find the Rev. Dr. Francis Byam, Master on behalf of Court House Lodge petitioning the Grand Lodge in London, reciting forth that the Lodge had built a new Lodge room sixty feet long and thirty feet wide, with a small room adjoining, and asking that "the said newbuilt Lodge might be entered on the Register as 'The Great Lodge of St. John's.'" The prayer of the petition was granted with the alteration that the name should be "The Great Lodge at St. John's in Antigua." This, we believe, the first record of the constitution of a Masonic hall anywhere in the New World.

In a "Humble Remonstrance of the Rt. Worshipful The First Lodge of Free and Accepted Masons and the other Lodges," in Boston dated October 7, 1751, asking for the extension of the authority of Thos. Oxnard over all North America, the assertion is made of the fact that among other places, the Prov. Grand Master has granted

"Deputations to Distant Provinces as Philadelphia, Carolina, Antigua in the West Indies, etc. which has prom(ot)ed so Considerably ye Interest of Masonry in North America."

In 1753, Evangelists Lodge No. 233 was warranted for Antigua but it was removed shortly before 1789 to Montserrat.

In 1754, the Rev. F. Byam, D.D. was appointed Provincial Grand Master for the Leeward Islands continuing in office during 1755.

In 1754 when the lodges in Boston petitioned the Grand Lodge of England for the appointment of Jeremy Gridley as Provincial Grand Master, the Lodge at Antigua founded in 1738 was named as one of the petitioning lodges.

In the Massachusetts proceedings until 1766 the usual record is that "No persons appeared" for the "Antigua Lodge."

The Grand Master for Antigua and the Leeward Islands, from 1758-62 was William Jarvis, who was succeeded provisionally by Capt. J. Dunbar, 1764-67.

His Excellency Sir Reginald St. Johnston, K.C.M.G., Governor of the Leeward Island, describes a curious incident that occurred in 1776 at Fort James. It was reported that William Jarvis, the captain-gunner, referred to above, had been rating his son, aged five, as a "mattross," thereby enabling him to draw pay for this youngster. Four other gunners were involved in a similar practice. Previous to 1823, an important planter or some other prominent resident of the island in the

vicinity of each fort was appointed as "governor" doubtless deriving some monetary enolument. There was also a "lieutenant-governor" for each.

In 1772 the Lodge of Concord No. 435 was established and in 1782 another Mount Sinai Lodge No. 447 was warranted by the Grand Lodge of England, both continuing with their predecessors on the English lists until the union of 1813.

On December 18, 1772 Lieut. General James Adolphus Oughton, Grand Master Mason of Scotland, 1769-70, was appointed Lieut. Governor of Antigua, but no Scottish lodges were chartered until 1787 when Lodge St. John, Pythagoric, No. 228 was instituted, continuing until 1816.

The great Nelson refitted his ships in English Harbour on the South coast in 1805, during his memorable pursuit of Villeneuve to the West Indies and back, previous to Trafalgar.

In 1804, we note the presence in Antigua of a Lodge, No. 170 warranted in 1801 by the "Ancients" Grand Lodge of England in the 2nd Battalion of the 52nd Regiment. In 1803, this Battalion became the 96th Regiment and was transferred to Antigua.

In 1856 we find Star of the West Lodge, warranted by the Grand Lodge of England, erased in 1891.

The only lodges now working in Antigua are St. John's, No. 492 established 1843 and Caribbee, No. 2829, warranted in 1900, both under the English Constitution.

Historical Reflections

A Convocation Address delivered by Sir Maurice Gwyer, K.C.B., K.G.S.I., K.G., Chief Justice of India, at Benares Hindu University on the 23rd December, 1939

[The reasoned and scholarly address which follows, while having no direct reference to Freemasonry as such, contains so much sound information on contemporary affairs and the events leading up to them as to warrant careful and intelligent reading.]

Delivered before a gathering composed largely of men of the Hindu castes, there runs through it a bright light.

In a day when there is much superficial thinking, abetted by the "expert" opinion of "special writers" this address of an able jurist and administrator is in comforting contrast, and it is believed will prove interesting to those CRAFTSMAN readers now earnestly seeking Light through the gloom.]—ED. CRAFTSMAN.

It is customary on occasions like this for a speaker to dwell for the most part on academic or educational topics; and if I forsake that custom today and indulge in historical reflections, I hope that the state of public affairs in India, in Europe, and indeed all over the world, may be held to excuse me. The study of history is vain if it does no more than minister to an intellectual curiosity and does not furnish analogies and examples which may guide us in like situations and at the least save us from falling into error. There is a proverbial saying that history repeats itself, which as a statement of fact is manifestly untrue, but which never-

theless contains within itself a germ of truth. The great events and processes of history can never repeat themselves, but since man is the raw material of history, and his hopes, his ambitions, and his passions, his littleness as well as his greatness, do not differ much from generation to generation, though their background changes, we may learn from our study of the past what the consequences are likely to be of this type of action or of that.

The conception of history has changed greatly even during my own lifetime. The world was once thought of as a vast arena where a few great men, monarchs and their counsellors, warriors, priests and prophets, guided and directed the destinies of common men. This conception no doubt had in part its origin in a social system now past or passing, but today an almost perverse delight seems to be taken in destroying reputations which were once held in honour, and that by methods as vulgar as the name which contemporary slang has given to the process itself. The task of the historian is now thought to be the apprehension and analysis of vast elemental forces, climatic, geographic or economic, which compel mankind inexorably along a predestined road; while those who would have figured as great men in an earlier epoch are seen as puppets or marionettes, jerked hither and thither by agencies which they may

dimly perceive but cannot hope to control. The emergence of the masses as a political force, the elevation of democracy from a political expedient into a moral principle, and the growth of scientific knowledge, have enlarged and made more sensitive the historian's vision, and statesmen themselves have at times been not unwilling to impute responsibility for their own failures to the operation of conveniently discovered natural laws.

There is something to be said for both of these conceptions, but the real truth seems to lie midway between them. In any historical situation it is possible always to distinguish two sets of factors: the first, the elemental forces, whatever they may be, dominating or restricting all human activity; and the second, the free will of individuals and groups which is, it is true, conditioned in many respects by those forces, but which in its turn is able to intensify or moderate them, and even harness them for the general good. The relative importance of these sets of factors varies from age to age. There are times when the human race appears to be flung hither and thither as by some catastrophic eruption of nature, so that the ideas of free will and self-determination appear a mockery; but at others man appears still as master of his fate and able still to exercise a decisive influence upon the course of events.

This is especially the case at those critical periods which recur from time to time in the history of the world. There are moments when mankind seems to come to a cross-roads and there pauses, ignorant or uncertain which path he is going to take. At these times the forces of which I have spoken as impelling him in one direction or the other are so nicely balanced that no one can say which will ultimately prevail; and for a space of time, sometimes for a period of years, at others perhaps only for a few days, the march of events appears to be suspended until something occurs which tilts the balance one way or the other. It is at such times that the human will may be decisive; and, just as a vast and complicated piece of machinery may be set in motion by the pressure of one man's hand, because the equipoise is so exactly adjusted, so the determination of a single individual or group may give the advantage to one set of forces, and history resumes its march in one direction and not in the other. Thus it is that men are sometimes able to affect for good or ill not only their own generation but the fortunes of generations still unborn, and awful then is the responsibility which they assume or which is thrust upon them.

The history of Germany since the middle of the last century illustrates what I have said. In the fifteen years immediately preceding the Austrian war of 1866, parliamentary liberalism in Prussia was holding its own and even making headway against the authoritarian tradition represented by the army and the landed aristocracy. The contemporary observer might well have supposed that Prussia was destined to develop along the same lines as Great Britain; and if Bismarck had not been victorious in his struggle with the Prussian Parliament in 1862, the Germany of Goethe might have supplanted the Germany of Frederick the Great. An era of peace and co-operation with other nations might then have followed, instead of an era of aggressive nationalism of war. But the whole force of Bismarck's powerful intellect and iron will were thrown into the scale against the progressive parties; he had his way, and for

three generations Europe has paid the price in blood and treasure.

Has not India of today entered a period when she too is standing at the cross-roads, and when in her case also the forces which will determine her future history seem still to be evenly balanced? Some of them make for peaceful development, for co-operation with other nations but with freedom for her own political and spiritual evolution. Others make for division and civil strife and for the sterility and barrenness which they engender. She is faced with the necessity for finding a solution not only for the problem of her relations with Great Britain but also for the problem of her own domestic differences; and because of the equipoise of forces I cannot doubt that in India also the human will and human character will prove decisive in the ultimate determination of the path which she is to take.

These are delicate matters to discuss and not least for one who has the honour to hold my present office, but detachment from political strife sometimes assists in bringing things into another perspective.

I see two pictures before me. I see my own country, inhabited by a united and homogeneous people, whose island home has enabled them to pursue their constitutional development with little or no interference from without, who solved the problem of domestic unity two hundred and fifty years ago and who during the last two hundred years have been undisturbed by rebellion or civil tumult; unimaginative perhaps by reason of their insular position in their relations with foreign lands; falling sometimes into grievous error—and what country has not?—but with a strain of high idealism persisting through all their policies; passionate lovers of liberty and eagerly desiring that others too should learn how to achieve it and enjoy its blessings; conscious of a great work done in India, but recognizing that the time must come when India assumes control of her own destinies; who, warned by the past distractions of India and the melancholy spectacle of Europe today, seek to discern that concordat which will be the sign for relinquishing a government so long held in trust. I see on the other side a vast sub-continent, inhabited by proud and ancient peoples, with a history and civilization as old as that of any of the peoples of Europe, gifted and sensitive, who, having closely observed the political doctrines taught and practised by the people of Great Britain, have now sought to follow what seemed to them so excellent an example; who with the growth of the national spirit and conscious of great intellectual powers, fret at the least suggestion of foreign rule, no matter how light the rule and whether it be beneficent or harsh; who, looking ardently forward to the fulfilment of their desires, see with dismay a sort of disintegration of that national unity which had seemed to them so sure and so permanent.

These are the two pictures as I see them. Perhaps you will see them differently, but in the main I am persuaded that the outlines are correct. And this is the thought which they bring into my mind: how closely does the purpose of one country approximate to the ambition of the other and how small a space is it which seems to separate the two! Can it be that the differences between them are no more than differences of method?

The long period during which the two countries have been associated has seen many changes, but perhaps

none more profound or significant than in the new conceptions both of democracy and of international relations. The task confronting this generation is to devise a political expression for this unexampled metamorphosis, and to discover a form of constitution adequate at once to the idealism of the times and to the strains that the government of so immense a country must inevitably impose. With such great issues pending, and with decisions to be taken affecting the life of the peoples of India for many generations to come, what can be more fitting in these halls devoted to study and research than to stand aside for a moment from current controversies, and to seek in the experience of other countries, when they too have been called upon to plan deliberately and afresh their political life, counsel and guidance in that most difficult of arts, the construction of the framework of a State? This may often be a more arduous task than to govern the State when made; and the arts appropriate to the one are informed by principles different from those appropriate to the other. For a constitution is an instrument intended permanently to regulate the relations between citizen and citizen and between citizens and the State. It is not like an ordinary piece of legislation; for it prescribes itself the method whereby the future laws of the State are to be made or altered.

It is of the essence of a democratic constitution (and I am concerned with no other) that ultimately, and after full discussion and deliberation, the popular will shall prevail; and no more effective political expedient has yet been discovered to achieve this result than that of counting votes. But it remains a political expedient and is not to be elevated into a moral principle. The democratic machine would scarcely be workable without majority decision in some form; but it works because those whom it may affect are content to live under it, and they will only be content when they are confident that the expedient will not be employed to do them injustice, and because the majority of today may become the minority of tomorrow.

These considerations cannot however apply to the constitutional instrument itself, which can only be based upon a general agreement. The idea of the social contract is no doubt a fiction, but the philosophers who expounded it had at least grasped the truth that a political society, if it is to have a chance of life, must originate in the common agreement of those who compose it. I speak of a society self-contained and self-governing; for history can provide examples enough of societies of another kind which have existed for long periods, perhaps even for centuries, when held together by a strong hand, whether domestic or foreign. But a self-contained and self-governing State cannot survive if the elements which compose it are unwilling bed-fellows. The strains and stresses which a compulsory partnership sets up will in the end prove fatal. The world is strewn with the ruins of paper constitutions which failed because they ignored this simple truth; and many of the evils of Europe today have arisen from the creation of States with an artificial unity, where a facade of constitutional safeguards and the buttress of solemn guarantees have served, if only for a time, to conceal the hollowness of the internal structure. A constitution is not to be drafted on assumptions, for in so vital and fundamental a matter the results of one false step are incalculable. Let a constitution be made, it is sometimes said, and in the sunshine of our content all differences will vanish

like the morning mists. So too the unwilling bride may be persuaded that the affection which she does not feel will follow marriage. Sometimes it may, but if it does not, how disastrous to the union are the consequences and how irretrievable.

To urge that general agreement is a condition precedent to the establishment of a successful constitution is not to put obstacles in the way of agreement. It is the beginning of wisdom, for it points out the first and cardinal step which must be taken; and thus we arrive at the next question, how is this agreement to be secured, or, if already existing, to be ascertained? Different countries have made trial of different methods, and I am aware that at the present time many people in India feel a special attraction to the method known as the Constituent Assembly. Here my theme comes so close to current politics that even before an academic audience I hesitate to do more than record the principal instances where Constituent Assemblies have been convoked and tested. But I may be permitted at least to make this observation. The Constituent Assemblies, elected on a wide franchise, which have sought to combine the securing of unity among diverse elements with the writing of the new constitution itself, have not always had a happy result. The Constituent Assembly after the French Revolution ended in committees of public safety, in Napoleon, and in twenty years of war. The experiment repeated sixty years later produced another Napoleon, war and a disastrous defeat. Of the German National Assembly at Frankfurt in 1848, an English historian has written: "It was patriotic, ambitious, laborious, quick to resent foreign injuries, solicitous to extend German power, and notable as having created the original nucleus of a German navy. After elaborate discussions characterized by a high seriousness it produced a democratic constitution for united Germany, of which there was no feature more valuable than a long array of scrupulous provisions for the protection of personal liberty. Yet its work was in vain. It is one of the tragedies of modern history that this Assembly, launched on a vast surge of national enthusiasm, was unable to accomplish its self-appointed task, and that the union of Germany was achieved, not by the give and take of Parliamentary argument, but by the blood and iron of civil and foreign war." The constitution produced by the Assembly at Weimar in 1919 did not even survive to be extinguished by the present war, but had died long since. The Russian Constituent Assembly, elected in 1917 by the votes of 45 million people, met only once. The Bolshevik minority withdrew after the refusal of the Assembly to discuss a Bolshevik declaration. The Assembly proclaimed Russia to be a Democratic Federative Republic and then adjourned; but before the day appointed for the second sitting the Soviet Executive Committee had decreed its dissolution and their soldiers barred all approaches to the place where the Assembly should have met.

The French National Assembly did indeed produce a constitution on paper, but it failed and was succeeded by a dictatorship, because, intoxicated with theory, it took no account of realities. Its nineteenth-century successor repeated the error and suffered the same consequences. The German Assemblies of 1848 and 1919 were neither of them strong enough to persuade or master their discordant elements, and the Bolsheviks were determined from the first that the Russian Assembly

should be extinguished at the earliest moment, and that the will of the minority should prevail.

By way of contrast it is profitable to look at the procedure adopted for the purpose of bringing into existence the constitutions of Canada, Australia and South Africa. In Canada the idea of a federal constitution had been familiar for many years before the British North America Act; but the scheme which finally issued in the Act originated in 1864 at a conference of Ministers from the Maritime Provinces, and from Upper and Lower Canada, then united in a single Province. The resolutions adopted by the Conference were approved in Upper and Lower Canada in the following year, and a delegation visited London to discuss defence and other matters. In 1866 the legislatures of the Maritime Provinces approved the scheme, and, after a meeting in London between Canadian representatives and the British Government, the terms were finally agreed upon and the Act became law in 1867. In Australia a Federal Council with very limited powers had been set up by Statute as long ago as 1885, and the idea of federation had never lacked support. At a Conference held in Sydney in 1891, each Australian State sent delegates and passed a number of resolutions. In 1895 a Premiers' conference agreed that ten delegates elected by the electors of each State should meet to draft a constitution, to be afterwards submitted to a referendum in each. The Convention met in 1897 and drafted a constitution which after consideration by the different parliaments was finally completed in 1898 and submitted to a referendum in each State.* The draft was considered by another Premiers' conference which suggested amendments for the purpose of meeting criticisms; and after discussions with the British Government an Act was introduced, which became law in 1900. In South Africa the earlier discussions on federation came to an end with the disannexation of the Transvaal, and it was not until after the South African War of 1899-1902 that it once more became a living issue. It was forced on South Africa by economic causes, arising from the existence of four coterminous independent governments, two of them without sea frontiers, with a European population extremely small in proportion to the vast areas which it inhabited. In 1908 a Railway and Customs Conference agreed to recommend that delegates should be appointed to draft a Federal Constitution; and a convention of thirty-three delegates appointed for that purpose met later in the same year. The draft constitution ultimately agreed upon was for a Union, and not a Federation, of South Africa, and in this form it was submitted to and approved by the Parliaments of three States and by a referendum in the fourth; and the South Africa Act became law in 1909. Here, then, are three constitutions which became law and are still in successful operation. They have been amended since they were made, but in no fundamental respect, and they continue generally to enjoy the confidence of the peoples for whom they were designed. The important thing to observe is that in each of the three cases the body which hammered out the scheme consisted of a very small number of delegates, and that though no doubt there were difficulties to be overcome, there was no organized

volume of opinion which either refused to co-operate or which recorded its dissent from the scheme ultimately adopted.

In a body of delegates such as I have described, men come to know each other better, to appreciate the strong points of another's case and to realize the weaker points of their own. The impact of mind upon mind has its effect, and after some time (such is the experience of those who have taken part in transactions of the kind) a sort of corporate sense is born, out of which they may emerge, if not a common will, at least a common desire to produce results. I do not say that this always or necessarily happens, but it can and does happen, for it is impossible for a body of men to labour together with a common object for any considerable period of time, without asperities becoming softened, misunderstandings lessened and mutual respect engendered. It has been said paradoxically that the whole purpose of the British Constitution is to get twelve men into a jury box, and it is an extraordinary thing how those twelve men, up to that moment unknown to one another and with nothing to guide them except shrewd common sense and a desire to arrive at a just decision, do in some mysterious way, after they have heard the evidence and have retired to their room to discuss and deliberate in private, almost invariably arrive at a right decision. I do not of course say that the deliberations of a jury are comparable to those of a body discussing a constitution, but they do illustrate the process by which a number of individuals with a sense of public responsibility and devoted to a common task can arrive at a common verdict.

I draw attention to all these matters, because as it seems to me they deserve to be studied and considered by those whose natural and reasonable desire it is that an Indian constitution should receive an imprimatur from Indians themselves. There are many lessons to be learnt from the constitutional history of France, Germany and Russia on the one hand, and of Canada, Australia and South Africa on the other. One is surely this, that it is not the making of the constitution itself which necessarily produces agreement; a second, that no agreement of any kind is possible without personal contacts, and certainly is not to be achieved by a long range artillery duel; a third, that constitution-making is a laborious affair, which requires infinite pains and patience, if lasting results are to be achieved.

I am in the secrets of no government or party; I speak for myself alone. And with a great admiration and affection, if I may without impertinence be allowed to say so, for the country in which for the time being my lot is cast, I plead for a new approach to an intractable problem and for that touch of imagination which can transform a whole situation as by the wand of a magician. "Refined policy," said Edmund Burke, "ever has been the parent of confusion, and ever will be so long as the world endures. Plain good intention, which is as easily discovered at the first view as fraud is surely detected at last, is, let me say, of no mean force in the government of mankind. Genuine simplicity of heart is a healing and cementing principle." This is a wise and wholesome saying in a world of barren dialectic and of charge and countercharge. And the agreement for which I plead is not the facile arrangement which can always be secured by one party conceding all the claims of the other; not a mechanical compromise, with the ambiguous formula which each party hopes to in-

terpret to its own advantage; but a union of hearts—an agreement free from illusion, based upon realities and upon mutual confidence and trust. On these foundations and upon no others can great States be built. Nor am I ashamed to make such a plea in this place, where the Buddha first preached, and Asoka taught his subjects to practise, the ideals of righteousness and peace.

It may be that the unique and complex problems of Indian government will be found to require a new technique, or perhaps a new application of old principles. I do not know, and I leave these things to persons who are wiser than myself. Why should a suggestion be either rejected at first sight or insisted upon as the only panacea? In God's name let all suggestions be examined and discussed. Is misunderstanding to continue to breed misunderstanding and are motives always to be suspect? And at the end of it all, is India to be confronted with the spectre conjured up by a poet's imagination, the spectre which cried:

"Look in my face; my name is Might-have-been;

I am also called No-more, Too-late, Farewell."

I have said that India seems to me to be standing at the crossroads and that the forces which will predominate and direct her path in the coming generation have not yet finally declared themselves. I repeat that it is at such a moment that the influence of individual men and groups of men may become decisive; and you who are leaving the University today to begin your new life will not be too young to play your part. But a man is not likely in influence his fellow-men unless he has before him a clear conception of his ultimate aim; and I would beg you therefore to exercise your imaginations

upon the future as well as the present. Yet it is not the sole prerogative of the young to dream dreams. I have myself a vision of the India of the future, an India at peace within and without, serene and sure of herself, and no longer preoccupied with questions of status or of dignity; a united nation, not turned in upon herself, but holding out her hands to the East and to the West; clinging tenaciously to all that is best in her own tradition, but not despising knowledge or ideas because they originate in other lands; an example to Europe and to the world of a country embracing men of divers races, tongues and creeds in a single polity; an equal partner in that great company of free but associated nations which still holds in honour the principles of justice and of truth, and of honest and kindly dealing between man and man.

This in my country is the season of peace and goodwill. Peace and goodwill are hard to find today in Europe; but may they not still find a refuge in India? I recall the words of a very moving prayer, part of the liturgy of my own faith and written centuries ago at a time of great bitterness and conflict: "Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity." And with this supplication to Almighty God, to whom all hearts are open and from whom no secrets are hid, let me conclude my address to you today.

Challenge to Christian Youth

An address by Sir WILBUR M. BRUCKER, former Governor of Michigan, Junior Warden of Detroit Commandery No. 1, June 4, 1940.

The Church in the comprehensive sense, is the organized expression of the Christian Religion. Its object is to give the community a soul. For more than 1900 years it has been God's agent in promoting the religion of the Brotherhood of Man. It is said that the Christian faith greatly outnumbers any of the other faiths of the world, having nearly 40% of the world's population. It is the most aggressive, active and prosperous. But the Church we think of when we use the term is the sanctuary where Sabbath after Sabbath the Christian doctrine is taught and mankind is exhorted to turn from sin to salvation.

For decades now the churches of America have been doing a capable, courageous but lonesome job. Capable by every test of efficiency, courageous by every trial of loyalty, but lonesome when there was real work to do. Men somehow or other have taken the church for granted. Its doctrines have been accepted as the greatest religious precepts of all times. The Apostles Creed has been recited, most often by rote, but always accepted as the acme of theological salute to our faith. The ceremonies of the church have been universally approved. Of sacraments we have solemnly partaken. Its prayers have been joined in, and its hymns have been sung. But there has somehow or other been a remoteness to daily

life that has characterized men's attitude toward the church's vital part in man's existence.

Possibly some of this attitude has been due to the descent in morals that has led to a new low in morality. Worldliness has been on the increase. All forms of corruption have flourished luxuriously. Crime and rackets have flouted the law while venal officials have been lax in their duty. Vulgarity and depravity have been on the gain, and demoralizing influences have had their little day. Decent citizens have wondered at the brazenness of this exhibition, but bewildered by the mad chase to keep up with the economic parade, they have not taken the time to think that the church was any more than a righteous institution, where the principles of the Nazarene were expounded, and where there was a refreshing oasis from the strife of Mammon. They have forgotten that it was the teachings of Christ that have given new hope; that the Christian Church has brought order out of chaos and dispelled the gloom and darkness through which oppressed peoples have groped blindly for light.

But ever so surely has come the realization.—particularly since the First World War, twenty-two years ago, and increasingly in these last few months of world cataclysm, that the Church we have taken for granted, and

* Western Australia held a referendum and joined the Federation after the passing of the Act but before the date of the proclamation bringing the Commonwealth of Australia into existence.

the Christian religion to which we have given lip service is the only hope of this sorely distraught world today. Along with this recognition has come the universal realization that "some one must do something about it." No better *champions* exist to do this job than those of Christian Knighthood. At no more auspicious time could the summons come to Templarism. No finer "*call to service*" ever came to any organization at any time than comes to the Knights Templar today to mobilize in might and march with zeal for the cause of Christianity and its Church.

Born in a brutal period of history nearly 1000 years ago, Templarism was founded to combat barbaric force with the courage of Christian Knighthood. In days of old Knights Templar set out for Palestine to assist Christians who were trying to rescue Christianity's Holy places from the Infidel. The Crusaders had a terrible journey across the sea and through strange lands, with disease, hunger and death stalking their ranks before they even arrived to fight. If ever there was unselfish devotion to a cause, it was theirs. They did it not for conquest, nor for gold, but for the sheer ideal of rescuing the ground where the Man of Galilee walked while on earth. And Knights Templar paced them every step of the way and were their champions in the mortal combat that ensued. These Christian Knights defended the weak, relieved the helpless, ministered unto the suffering, and stood by the widow and the orphan. No brighter page exists anywhere in history than was written by this gallant and noble band. The only circumstance like unto it in all history is that of Gideon's little band of 300, who were chosen of the Lord, and who brought liberty and freedom to their people because their hearts were filled with courage, and because an unselfish devotion to their cause completely absorbed them.

A thousand years have rolled along and we are caught in a cycle of events that has brought barbarism back to the world. Man's inhumanity to man was never more horrible than in this day of the *total* war, where helpless women and little children are part of the awful toll. Dictators strut while war spreads from Nation to Nation. Civilization seems actually to be tottering on the edge of destruction. Only in this Western Hemisphere is there safety, and even here there is grave question for the future.

Democracy will survive only as long as its champions assert themselves. It is more than a curious coincidence that in America, Christianity and Democracy go hand in hand. Christianity and Democracy have always stood for the universal brotherhood of man, and for genuine social justice between men and for equality in rank among all men. The perpetuity of a representative form of government, in which liberty enjoys its highest development, depends upon an educated, enlightened and highly moral citizenship. Statutes and laws will not save us, nor will large deposits of gold buried in the ground. If we are to continue it must be because of eternal ideals and principles that build a robust and strong character for our citizenship. In Holy Writ we are told that "man does not live by bread alone". It is not our supply of gold, nor our rich material resources that will bring us safely through. Rather is it the quality of our citizenship. Have we the savor that spells the difference?

Into this breach has stepped the Christian Church, and into this breach must march the Knights of spotless armor. The zero hour has come. There is no time to be lost. Long enough have we, as a people, wandered in the wilderness of luxury, while men became soft and lost the pioneer spirit of "go-getting". Long enough have we permitted corruption and all sorts of depravity to get by under the excuse of worldliness. Long enough have the Fifth Column devotees kept us from duty by pretending that "anything goes" or "what's the use?" At long last it has come time first to clean house, to put our house in order, and we must take our part.

Templars have for years preached the cleansing of the impurities of these godless alien Communists, Fascists and Nazis from our country's bloodstream. When Russia was recognized in 1933, our country made an irretrievable mistake. Now we are reaping the whirlwind. We are about ten years too late in registering and fingerprinting all aliens. Had our country done it when Michigan passed a law to this effect in 1931 we wouldn't have the trouble we have now. There is as great a need for patriotic Knighthood today as when Masonry rocked the cradle of this Republic.

Then comes the job of developing and energizing civic righteousness. There are cesspools of crime and corruption that need prompt and heroic action. It doesn't require partisanship to get their range and reduce them by direct fire. The Grand Jury in Detroit is doing a Herculean job. There must be a sustained effort backed by an influence that will fight for decency and won't flinch when the counterattack comes. In 1192 during the height of the Crusades, Richard (Coeur de Lion) boasted to Saladin the Infidel that he was "wearing the Cross upon his tunic". Saladin tartly replied: "Sire, you wear the Cross but you are not fighting for it". Many of us are proudly wearing the Cross but are we fighting for its ideals as applied to human life?

There then comes the job of raising the moral tone of public opinion in the community. There are dangerous sources of public vulgarity and indecency that must be cleansed. No self-respecting Nation can afford to let its youth grow up to believe that licentiousness and depravity are countenanced without challenge. Ours is a Democracy and must rest upon the collective conscience of the community.

Then there comes the job with youth itself. In this day when such an attractive play is being made to capture youth for radicalism, it is our duty to save youth for Christianity and Democracy. The Christian Youth Movement of Detroit Commandery is only a beginning upon this gigantic task. It must ever be our aim to help worthy young men, fresh from high school and university to find their niche in the world and be a big brother in the days of that transition. The establishment of Christian homes is the emphatic answer to this problem. During this period of transition Christian Knights, stalwart men of experience and substance in our communities, are precisely the kind who can counsel and advise youth concerning its course of progress. The big brother brigade can do more by sound advice plus a few timely recommendations for employment here and there, than any other influence to get youth started off on the right foot. Committees of Templars in each church should accelerate the day when this organization for youth is universal in our land.

But we must not overlook the need to get Templary's *own house* in order before we march. We must become more *active* in the Christian church. We must *attend* upon its services. We must *interest* ourselves in its basic teachings and *become* true Christian Knights before we can rally others to the true cause of the Church. The drill and ceremonies of our Commanderies need not be lessened in any degree, but they must not become an end unto themselves. Only when Job prayed for *others* and forgot his own troubles did he receive the Lord's release. Only when Templarism thinks, acts and lives solely for *others* will it get back to first principles and feel the surge of manpower that is attracted by such deserving action. We must keep the influence of the Christian motive closely interwoven with the life of our Country.

There is in the world today more need for real, genuine Christian Knighthood than ever before. Not to promote a journey to Palestine, but to lead a Crusade

of righteous action that will bring men flocking to its Beauceant. In a distracted, war-torn world there is no influence that is more needed today than the religion of the Brotherhood of Man. Hate begets hate. It is contagious. It must be counteracted before its poison reaches the heart of America. There comes to us a clarion call to service. The urge to move forward has become dominant.

Our fight must be relentlessly waged against the enemies of society and of civilization. Templarism came into existence during the darkness of the Middle ages and was dedicated and consecrated to human service. It must rekindle that spark: it must actively support and defend the weak, the helpless and the distressed. It must actually make right the master of might. It must champion human liberty. It must fight for the world's primary need,—*moral recovery*. It must be the "Defender of the Faith". It must be *on the march* by the side of the Christian Church!



OCTOBER ANNIVERSARIES

John Paterson, Brigadier General from the Battle of Lexington until the end of the Revolutionary War, in 1783, was first Master of Washington Lodge No. 10, a Traveling Lodge located at West Point, N.Y., charter for which was granted, October 6, 1779.

Brig. Gen. Alexander Scammell, 7th Adjutant General of the Continental Army and a member of St. John's Lodge No. 1, Portsmouth, N.H., died at Williamsburg, Va., October 6, 1781, after being wounded at Yorktown.

Brig. Gen. Henry Burbeck, who, in 1801, started a Military Academy at West Point, N.Y., later conducted by the U. S. Government, died at New London, Conn., October 2, 1848. He was a member of St. John's Lodge, Boston, Mass.

George W. Atkinson, Grand Master of the Grand Lodge of West Virginia (1876) and Governor of that state (1897-1901), was made a Master Mason in Kanawha Lodge No. 20, Charleston, W. Va., October 12, 1866.

Josiah H. Drummond, 33d., Grand Commander of the Supreme Council, Northern Masonic Jurisdiction, and head of many York Rite Grand Bodies, died in Maine, October 25, 1902.

Garnett N. Morgan, 33d., Treasurer General (1918-1940) of the Supreme Council, 33d., Southern Jurisdiction, U.S.A., was knighted in Nashville (Tenn.) Commandery No. 1, October 6, 1904.

Admiral Robert E. Coontz, Commander-in-Chief of U.S. Fleet, was made a

Mason in Naval and Military Lodge No. 206, Bremerton, Wash., October 23, 1915. He received the 33rd degree in the Southern Jurisdiction, October 23, 1931.

Henry C. Wallace, Secretary of Agriculture under President Harding, died at Washington, D.C., October 25, 1924. He was a member of Pioneer Lodge No. 22, Des Moines, Iowa.

LIVING BRETHREN

Ben S. Paulen, Governor of Kansas (1925-27) and Past Grand Master of the Grand Lodge, was made a Mason in Constellation Lodge No. 95, Fredonia, Kans., in October, 1891. He is a member of the York and Scottish Rites.

Payne H. Ratner, present Governor of Kansas and a member of Siloam Lodge No. 225, Topeka, was born at Casey, Ill., October 3, 1896.

Rufus O. Renfrew, 33d., Active Member in Oklahoma of the Supreme Council, 33d., Southern Jurisdiction, was made a Mason in Alva (Okla.) Lodge No. 105, October 10, 1901, later affiliating with Woodward (Okla.) Lodge No. 189.

Walter D. Cline, Imperial Potentate of the Mystic Shrine (1939-40) and a member of the York and Scottish Rites, was initiated in Humble (Tex.) Lodge No. 979, October 17, 1908, later becoming a charter member of Faith Lodge No. 1158, Wichita Falls, Tex.

Frederic H. Stevens, 33d., Deputy in the Philippine Islands of the Supreme Council, 33d., Southern Jurisdiction, was exalted in Luzon Chapter No. 1, R.A.M., Manila, P.I., October 13, 1913.

Sam H. Jones, present Governor of Louisiana, was made a Master Mason in De Ridder (La.) Lodge No. 271, October 8, 1918.

Louis G. Clarke, 33d., Active Member in Oregon of the Supreme Council, 33d., Southern Jurisdiction, was elected Grand Cross of the Court of Honour, October 20, 1921.

Pat Harrison, U.S. Senator from Mississippi since 1919, received the 32nd degree, Scottish Rite, at Gulfport, Miss., October 12, 1923.

Ross S. Sterling, 32d., Governor of Texas (1931-33), was made a Mason in Holland Lodge No. 1, Houston, Tex., October 30, 1923.

SCOTTISH RITE BODIES EXEMPT

The Bureau of Internal Revenue of the United States Treasury Department has ruled that the Supreme Council, 33d., Ancient and Accepted Scottish Rite Freemasonry, Southern Jurisdiction, U.S.A., and all of its Subordinate Bodies are exempt from the payment of income tax under the provisions of Section 101 (3) of the Internal Revenue Code and the corresponding provisions of prior Revenue Acts.

At the present time, the Masonic bodies that have applied have been classified under these provisions in reference to income tax, but in regard to Social Security tax, Masonic Bodies are classified under Section 101 (6), which does not exempt them from payment. The matter is now before the Commissioners and another ruling may be expected shortly.

PROMINENT ENGLISH MASON

Col. Sir William F. Wyley, V.D., D.L., Masonic Provincial Grand Master for Warwickshire, England, died August 11, 1940. He had been Provincial Grand Master since 1918, and during his twenty-two years in that capacity, sixty new lodges were consecrated in the Province.

Sir William was born in 1852 and was initiated into the Craft in 1880.

ENGLISH MASONS' JEWELS

English Freemasons were asked by the United Grand Lodge of England to turn over their Masonic jewels to the Fraternity so that they could be melted down and the proceeds presented to the Government. The gifts were acknowledged by certificates issued to the individual donors.

Members of the Craft in Great Britain have actively supported the war since its beginning, giving freely their lives and fortunes that England may carry on its fight. They have not forgotten their Masonic charities, however, and, despite the hardships and the burden of enormous taxes, continue to support their orphans and old people.

96-YEAR OLD MASON HONORED

Ninety-six-year-old Sigmund Solomon, who has been a Master Mason for more than 72 years, recently received the first 50-year emblem struck by the Grand Lodge of North Carolina at an informal ceremony in his summer home, Wrightsville Beach, North Carolina.

Mr. Solomon is the oldest living Mason in the state. He was made a Master Mason on April 21, 1868, in St. John's Lodge No. 1, Wilmington, N.C. Worshipful Master Andrew H. Harriss, Jr., of St. John's Lodge, presented the emblem as representative of Grand Master Thomas J. Harkins, 33d., Active Member in North Carolina and Grand Chancellor of the Supreme Council, 33d., Ancient and Accepted Scottish Rite, Southern Jurisdiction, U.S.A.

BIRTHDAY COMMEMORATED

The career of Dr. Jose Rizal, greatest Philippine patriot, followed closely that of the Master Teacher, Jesus Christ, Mai. Gen. Josse de los Reyes, Grand Master of the Grand Lodge of the Philippines, pointed out in an address commemorating the 79th birthday of Dr. Rizal.

Christ taught a new code of ethics based upon the dignity and nobility of the individual. His work was for the common people, and He fought hypocrisy among the priesthood of His day. Yet corrupt judges sentenced Him to death for His work in behalf of the common man, and He was crucified before His teachings became a driving force in the world.

Dr. Rizal preached the basic Christian doctrines from which the Masonic phil-

osophy of the Fatherhood of God and Brotherhood of Man are taken. He fought ignorance and fanaticism, and incurred the wrath of the Roman Catholic Church for trying to bring liberty and progress to the subjected people of his native land. He wrote two books, *Noli Me Tangere* and *El Filibusterismo*, that set forth his ideas of freedom. Like Christ, he was persecuted by the established religious order, tried in a sham court, and sentenced to death. His crime was being a Mason—for holding to the fundamental teachings of Christ.

The great influence Jesus exercised upon the world came after His death. In like manner, Dr. Rizal did not live to see his work completed. Yet the philosophy of freedom set forth by him in his books so fired the imagination of the Filipinos that they revolted against Spain, and, with the help of the United States, gained freedom.

The anniversary was observed by a meeting sponsored by the Grand Lodge of the Philippines at Plaridel Temple, Manila, with Masons from surrounding provinces also attending. The program of music and addresses was broadcast over station KZRH.

Besides Grand Master Reyes and other Grand Lodge officials, several Past Grand Masters were present, including George R. Harvey, Edwin E. Elser, C. W. Rosentock, Antonio Gonzalez, Stanton Youngberg, Conrado Benitez and Jose Abad Santos, with Past Grand Master Joseph H. Alley presiding.

GERMAN MASONIC

PHILOSOPHY CONTRASTED WITH NAZI IDEALS

The difference between Hitler's philosophy and that of the Masonic Fraternity is nowhere more strikingly shown than in a German work printed in 1900. Called a *General Handbook of Freemasonry*, it stated Masonry's case in the following terms: "Freemasonry is the activity of closely associated men, who, employing symbolical forms, borrowed chiefly from the Mason's craft, and from Architecture, work for the welfare of mankind, seeking to ennoble themselves and others in order to bring into being a universal brotherhood of Humanity."

The Freemasonry of conquered Holland is based on similar lines, the Dutch Constitutions containing the following: "Freemasonry searches for the sentiments common to all men, in order to unite the nations and pursue the object of destroying the prejudices which are the source of enmity between the nations. It strives to bring those principles into effect in social life, and gives support and help wherever efforts are being made to further the welfare of mankind on the same basis."

Truth, tolerance, and a love of all mankind—basic principles of the Craft—are never found under the totalitarian

form of government. That is why Masonry is suppressed whenever dictators ascend to power and why the great philosophers and teachers of Germany and the conquered nations of Europe are now dead, interned, or exiled.

AID TO ENGLAND

A number of Masonic Bodies scattered throughout the United States have enlisted in the cause of aid for Great Britain, and are sending money and other assistance to England. Several have offered to open their Masonic Homes, to the extent of their capacity, to the sons and daughters of English Masons, providing the British Masons can send them to this country.

The Supreme Council, 33d., Ancient and Accepted Scottish Rite, Southern Jurisdiction, U.S.A., has made a gift of \$25,000 to the Grand Lodge of England to use in any way it sees fit during the emergency, and has donated \$2,000 to the Supreme Council, 33d., of Switzerland. Other bodies are also sending money for the relief of the Craft in England and other war-torn nations.

One Scottish Rite Body recently donated a fully equipped ambulance, and the individual members of the same body have personally contributed enough money to furnish another one.

Masons from the Province of Alberta, Canada, recently contributed \$7,500 to Canada's War Effort and the English Masonic War Charities, while Masons throughout Canada have offered their homes to the children of British Masons.

PHILIPPINE ARDOR FOR

FREEDOM DAMPENED

Filipino leaders still want independence, but ardor for the idea of being left alone and defenseless, in 1946, is cooling as the time approaches when the United States will turn over the country lock, stock and barrel to the natives. A quick look at the Far Eastern situation has convinced them that, without the support of the United States, freedom would be short-lived.

No important Islander actually mentions Japan by name—at least for publication—but it is evident many Filipinos believe their rich Pacific Islands have a definite role in the Japanese expansion policy. Without the restraining influence of United States protection, Japan could easily gobble up the Philippines. Such a move would not only give Japan splendid bases for further moves in consolidating its proposed Far Eastern empire, but would solve many a raw material problem—particularly its need for iron ore.

If the Filipinos must have a master, most of them prefer the United States. Taking their cue from the fate of such unprotected small nations as Czechoslovakia, Poland, Norway, Holland and Belgium, an active movement for retention

of American guardianship is growing among the Islanders. They feel the world is not yet safe for independent small nations.

President Quezon, who now is virtual dictator, has long led the fight for complete independence. But he recently admitted that as an independent nation, his country could not defend itself against a strong aggressor. The Philippine Civic League, headed by Jose Romero, favors United States protection, and believes that the President may secretly favor its plan. League members hope he will eventually come out for it.

The argument that independence is unsafe is hard to refute, and the organization believes security is the first necessity.

UNVEILING

Fifty-five years ago Cyrus Dallin made a statue of Paul Revere astride a fiery mount that provoked such controversy that it was never cast until recently. Sunday, September 22, 1940, the completed statue was unveiled at Paul Revere Mall, Boston, Mass.

Though the statue was designed by Cyrus Dallin in 1885 and accepted by the city of Boston, it was never cast until this year. Various agencies worked for many years trying to get the original plans carried through.

Henry L. Shattuck, former treasurer of Harvard University, was principal speaker at the ceremonies, which were presided over by Mayor Maurice J. Tobin, of Boston. A short parade from Feneuil Hall through North Square, past the home of Paul Revere, to the Mall, preceded the unveiling.

Paul Revere is best remembered for his historic ride on April 18, 1775, warning the Americans of the approach of the British. He was born at Boston, in 1735; became a Mason in the Lodge of St. Andrew of that city in 1761, and was Master in 1770-71 and 1777-82. He was also first Master of Rising States Lodge, organized in 1784, and a member of St. Andrew's Chapter of Royal Arch Masons. From December 12, 1794, to December 27, 1797, he was Grand Master of the Grand Lodge of Massachusetts, and laid the cornerstone of the Massachusetts State House in Boston on July 4, 1795.

PAST MASTERS CONFER DEGREE

Thirteen Past Masters of Temple Lodge No. 299, A.F.&A.M., Kansas City, Mo., journeyed to Higginsville, Mo., on September 13, 1940, and assisted Past Master Herbert S. Jones, 33d., also of Temple Lodge, make his grandson, Donald Newkirk, a Master Mason in Higginsville Lodge No. 364. All working stations were filled by Temple Lodge Past Masters.

Among the prominent Scottish Rite Masons who took part in the work were Robert R. Kreeger, 33d., senior Past

Master of Temple Lodge; Percy A. Budd, 33d., and Charles M. Christie, 32 d., Knight Commander of the Court of Honour. All are from Kansas City, Mo. Representatives from a number of other lodges were present.

J. S. McCANDLESS

James Sutton McCandless, 33d., was honored September 20, 1940, on his 85th birth anniversary, at a dinner at the Royal Hawaiian Hotel in Honolulu. Mr. McCandless is Deputy in Hawaii of the Supreme Council, 33d., of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, U.S.A., and a Past Imperial Potentate of the Mystic Shrine.

NEW EASTERN STAR OFFICERS

Mrs. Effie Easton, of San Francisco, Calif., was elected Grand Matron and Charles H. Townsend, of Casper, Wyo., Grand Patron of the General Grand Chapter, Order of the Eastern Star, at the regular triennial meeting held in San Francisco during September. Mrs. Easton succeeded Mrs. Anna W. Smalley, of Roundup, Mont., and Mr. Townsend replaced Frank W. Lynn, of Dallas, Texas.

Other officers elected were Associate Grand Matron, Mrs. Marguerite V. Dunn, St. Paul, Minn.; Associate Grand Patron, Lloyd Earl Tucker, Monette, Ark.; Grand Secretary, Mrs. Minnie E. Keyes, Washington, D.C.; Grand Treasurer, Mrs. Flora E. Campbell, Washington, D.C.; Associate Grand Conductress, Mrs. Olga Philip, Hays, Kans.

Mrs. Keyes and Mrs. Campbell were both reelected to their offices, Mrs. Keyes having been Grand Secretary for twenty-one years, while Mrs. Campbell took office in 1931.

CONDITION OF

JAPANESE MASONRY

Early in September, Japan, following its trend toward complete nationalism, forced three British Bishops of the Japanese Episcopal Church to resign, and placed three American Bishops in such a position that they were expected to do the same thing. Only a few days later, the 47 Rotary Clubs in Japan, Korea and Manchukuo were dissolved by order of the Government. It is probable that all Masonic Bodies will also be forced to cease their activities.

The Japanese Government has never permitted the Japanese men to join Freemasonry or any other similar fraternal organization. There has been, however, an unwritten agreement that foreign Masons could carry on the work without interference as long as they did not parade or appear in Masonic regalia upon the streets, and did not accept any Japanese as a member.

The agreement was rigidly adhered to, and only on one occasion, with the consent of the Government, did Masons appear in public. At that time, Masons

officiated at the funeral of the Hon. George W. Guthrie, 33d., Active Member of the Supreme Council, 33d., for the Northern Masonic Jurisdiction, who died while he was U.S. Ambassador to Japan. The family requested a Masonic funeral and permission was granted.

With conditions in such an unsettled state, the District Deputy Grand Master of the Grand Lodge of England has directed Japanese Lodges of that jurisdiction to continue the regular summer recess until further instructions. The same course will be followed by the lodges in Japan under the Grand Lodge of Scotland.

CONFLICTING IDEOLOGIES

Many who have strongly opposed our defense measures, because of the enormous cost and for other reasons, are now supporting them. Due to the rapid trend of events, they see that billions of dollars that would be expended for various forms of relief, much of it for consumable goods which would be lost to the nation's strength, will be used to give millions of people constructive employment in mills, mines, factories, farms, stores and in commerce—the kind that makes for personal dignity and character.

Others see that relief through needful employment is but one phase of the benefits to accrue from spending for defense measures at this time. They are convinced that our national independence and national economy are threatened, not only by the arms of the European dictators, but by their systems of economy and government, foreign to our ways of life.

History shows that agriculture, industry and commerce have ever been the foundation of civilizations, as well as of the power and prosperity of nations.

To maintain commercial prestige and their own economic well-being, nations fought desperate and sometimes annihilating wars. Typical of such wars—known to every high school pupil—was the centuries-old conflict between Rome and Carthage for the markets of the world, during which a Roman Senator declared: "Delenda est Carthago"—Carthage must be destroyed.

In the wars of yesterday economic systems and principles of government were not markedly involved. Today the war between Great Britain and the dictators is not only for commercial supremacy of the immediate parties to the conflict, but in this war, involving principles of government and two radically different economic systems, the United States is vitally concerned.

To carry out plans of commercial supremacy and the founding of Fascism and Nazism, the dictators need and are determined to capture the economic, if not the physical, control of South American countries—the greatest reservoir of unexploited natural resources in the world.

Hitler and Mussolini have been active

in these countries for several years. They have not only established commercial relations but also fifth columns in those countries.

Germany is already in possession of commercial airlines in a number of the South American countries and has radio stations from Northern Brazil to Argentina and through Chile, Bolivia and Peru. One of the German airlines is in Ecuador within easy bombing distance of the Panama Canal.

Commentators who have recently traveled in South America stated that if the dictators defeat Great Britain, they may be expected to resume economic warfare under their barter system. If they get under way, Hitler, it is claimed, is expected to foment revolutions and set up governments which will carry out the Nazi theory, thus setting up economic slavery under the vast barter system. Already it is claimed these fifth columnists, many of whom are the descendants of Germans who originally went to South America in 1848 as refugees, and have great influence there, are awaiting the signal to carry on the kind of work that brought about the destruction of Austria, Czechoslovakia, Poland, Norway, Belgium, The Netherlands and France.

According to observers who have but recently returned from South America, if Great Britain is defeated, the United States will alone have to meet the combined forces of Hitler, Mussolini and Franco in the conflict for markets and ideologies. In the opinion of these observers and other commentators, the problem of the United States is not only to save South American countries, as well as itself, from the enslaving system of Fascism and Nazism, but to aid Great Britain to the end that the dictators may be defeated and the economic system of the American Anglo-Saxon countries be preserved.

After the conflict ends then the United States and Great Britain may take part in the creation of a world order to bring about fair and equitable distribution of raw materials over which so many wars have raged, and because of the lack of which so many people have been ground down. We must not, it is held, leave this to the dictators, for their scheme is slavery under the grandiose ideas of the German mind.

FAMOUS INDIAN MASON

Sir Temulji Bhicaji Nariman, first native Indian to be appointed Grand Master of all Scottish Masonry in India, Burma, Ceylon and Persia, died August 1, 1940, at the age of 92 years. Sir Temulji was president of the College of Physicians, Bombay, India, and chief physician of the Parsi Lying-in Hospital in Bombay.

He celebrated his 88th wedding anniversary last spring, having been married, according to the ancient custom of his

people, at the age of four years. He is survived by his wife, the Lady Suonabal Nariman.

Sir Temulji was knighted in 1914 for his services in the field of medicine, and, in 1920, received the honorary degree of M.R.C.P. from Edinburgh. He was considered the "grand old man" of Indian Masonry.

GLIMPSES INTO THE PAST

AT PANAMA

By BROTHER ROGER C. HACKETT

In the first article in this series it was stated that the first lodge of which there was authentic record in Panama was La Mejor and that it was founded, Under Dispensation, in Panama City in 1821. In the second article the question of Panama before the organization of this lodge was considered, the conclusion being that probably there had been but that there was no definite evidence of it. In the absence of such evidence it must be accepted that the first Masons of record in Panama were those who founded the first lodge in the country in 1821. To be exact, however, even the names of these brothers are not known. It was not until August, 1823, when 15 brothers, most of whom were probably members of La Mejor Union Lodge, U.D., petitioned the Grand Lodge of New York for a Charter that the first names appear in surviving records. This occurred after La Mejor Union had operated for about one year Under Dispensation from La Gran Oriente Español in Madrid, and for a similar period Under Dispensation from the Grand Orient in Paris. Of course, it cannot be certain that the brothers who addressed the petition to the Grand Lodge of New York, and who received a Charter as La Mejor Union No. 365, therefrom in December, 1823, were the same as the ones who had constituted either or both of the preceding La Mejor Union Lodges, U.D., during the period 1821-23, but it is reasonable to suppose that the membership in all three of these lodges was largely the same.

The names of the first 15 Masons of record in Panama follow: Marcon Radonicich, W.M.; Ramon Vallarino, S.W.; Jose Maria Barrientos, J.W.; Jose de la Torre, Orator; Manuel Maria Ayala, Secretary; Jose Maria Goytia; Santiago Robles; Carlos Plise; Pedro Rubial; Francisco Franceschi; Jose Antonio Zenda; Joaquin Morro; and Francisco Jose Dutary. The Worshipful Master was a Knight Kadosh (30th degree in the Scottish Rite) and seven others were Secret Masters (4th degree).

The presence of these brothers in Panama, probably in most cases for a number of years before 1823, raises the question of where they were made Masons in the first place. Several possible answers have been suggested:

1. They, or some of them, may have been Raised in a lodge which some

authorities have supposed existed in Porto Bello, in the 1700's during the time when this sleepy little village of today was an important port.

2. Some of them may have been Raised in some of the 20 lodges which were founded on the island of Haiti between 1749 and 1803, while it was under French and Spanish (until 1795) control. By 1804 the native revolutionists, former slaves, had exterminated or driven into exile the entire white population of the western part of this island and possibly some of the refugees came to Panama and since Masonry existed in the land whence they came—and incidentally in their mother countries in Europe—some might have been members of the craft.

3. Some may have been Raised in the small number of lodges in Latin-America most of which had been founded a short time before 1823.

4. Some may have been Raised in the United States.

5. Some may have been Raised in lodges in various European countries. It is most likely, of course, that any possible brothers of this category had been Raised in their native countries.

6. One or more of the brothers of La Mejor Union may have been 33° Masons, wherever they were Raised. If there were any such they were vested by the immemorial law of the rite with the power of conferring the degrees on profanes where no lodge was in existence and hence they could have "made" enough Masons to start the lodge.

These six possible origins of the first Masons of whom there is record in Panama are not, of course, mutually exclusive, which is to say that some might have been Raised in Porto Bello, others in Haiti, others in various American and European countries, and others locally by a 33° member. It must be said at the outset, however, that there is no real evidence that a lodge ever existed in Porto Bello nor is there evidence that any of the Haitian refugees came to Panama. For that matter there is no evidence that any of the founders of La Mejor Union Lodge No. 365, with two exceptions hereinafter noted, had ever been in other Latin-American countries, the United States, or Europe, although it is probable that several of them had travelled in one or more of these parts of the world. Nor is there any evidence that any of them was a 33° Mason but it is rather likely that there was at least one such person living in Panama City at the time. (Of course, this raises the further question of where the suppositious 33° brother was Raised. Naturally it cannot be answered. All one can say is that it was probably in Europe, more especially Spain or France.)

It has been previously stated that most of the 15 brothers who became the Charter Members of La Mejor Union Lodge

No. 365, under the Grand Lodge of New York in December, 1823, were probably also members of the La Mejor Union while it was operating Under Dispensation from the Spanish and French Scottish Rite Grand Orients, but this is certainly not true of one of them and probably of two. The clear exception is Lt. Col. Francisco Burdette O'Connor, an Irishman who was second in command of a Foreign Legion detachment which Gen. Simon Bolivar dispatched to occupy Panama City early in 1822. This was some three or four months after the Panamanian Declaration of Independence from Spain of November 28, 1821, and some seven or eight months after the first Mejor Union Lodge had been organized, so naturally he could not have been a member of it. The probable exception is the Worshipful Master. Inasmuch as he was a Jugo-Slav, it is more than likely that he was a member of O'Connor's command and hence had not arrived in Panama until he had. Since lodges Under Dispensation do not Raise candidates it is probable that these two brothers had been Raised either in Europe or in some of the new lodges in Latin-America. If either had been Raised in Europe it was more likely to have been Brother O'Connor since lodges had long existed in his native Ireland while the Craft had not been established at that time in the present Jugo-Slavia which was then under Turkish and Austrian control.

ONLY FOUR RELIEF GROUPS

ABLE TO GET SUPPLIES INTO EUROPE

Of the 538 recognized groups collecting funds for the relief of Europe, only four are now able to send money and supplies abroad without difficulty. They are the American Red Cross, which recently sent a shipload of food, clothing and medical supplies to Europe; the whose representatives in Toulouse, France, American Friends Service Committee, are able to use money collected to buy food and supplies; the Queen Wilhelmina Fund, Inc., which sends money through its U. S. Treasury Department license to the unoccupied portions of France, and to Switzerland and Spain to help refugees from Holland; the Commission for Polish Relief, which is able to buy food from Lithuania and ship it into Poland to feed an estimated 10,000,000 children congregated in the Warsaw area.

Other groups continue to raise funds on the theory that they will eventually be able to use them in the conquered and oppressed areas. Any aid they are now able to send is subject to chance, as they have no relief channels constantly open to them. Of the organizations registered with the State Department in Washington, D. C., on August 1st, 191 are for the relief of Poland, 131 for France, 84 for England, 21 for Germany, 15 for Belgium, 8 for Norway, 7 for Holland, 4

for Italy, and 3 for Luxembourg. Most of them were organized in the East.

Between September 1, 1939, and July 1, 1940, the American Red Cross collected \$20,143,230 and spent in Europe \$7,324,824. This money went largely for medical aid, food and shelter for refugees. All other registered agencies collected, in the same period, \$8,384,095 and spent \$5,156,025. The remainder, \$3,228,070, less an unknown amount for operating expenses remains unspent.

HELPED CAPTURE APACHE

Lt. Joshua L. Sprinkle, only man still living who participated in the capture of Geronimo, Apache Indian Chief who once ravaged the Southwest, received a fifty-year medal, for half a century's service in the Masonic Fraternity, at a meeting of Federal Lodge No. 1, Washington, D.C., on September 10, 1940.

As a reward for his work in the campaign against Geronimo, Lieutenant Sprinkle was sent to Fort Myer, Va., and, in 1887, helped establish a cavalry post there. Two years later he left the army and entered the Metropolitan Police Force of Washington, D.C., retiring in 1925.

NAZI PUBLICATION

VISIONS EUROPE

FREE FROM ALL JEWS

Das Schwarze Korps, organ of Adolf Hitler's SS Elite Guard, predicts a future Jewless Europe, and with unbelievable savagery comments: "The European Jewish question is not to be solved through homeopathic remedies and not by administrative and humane directions.

"Germany will solve her own Jew question herself. As soon as the last Jew is driven out of Germany, the rest of Europe, which is awaiting a German peace, may know this peace must be one without Jews. Germany's and Italy's victory will secure space far away from European labor and culture where the scum of humanity may try to lead a life of its own toil or die a death it earned."

Since November 10, 1938, when the first publicised persecution of Jews took place in Germany, this race has been systematically oppressed wherever Nazi influence has made its appearance. That first demonstration was labeled by Hitler a "spontaneous" uprising of the people against the hated race. Since then he has ceased to disguise it, and it is an accepted part of Nazi methods—as much a part of German conquest as tanks and airplanes.

Italy adopted similar tactics, apparently at the earnest advice of Germany. Rumania, hard pressed on every side, recently capitulated to German domination. One of the first actions was against Jews, and a retroactive nullification of all marriages between Jews and persons of "Rumanian blood" was immediately ordered. This not only severed all mixed marriages

since 1879, but reduced the children of such unions to the status of illegitimates and deprived them of all civil rights.

Recent dispatches state that 65,000 Jews in Cracow, Poland, must move so that the city's standing as capital of the German conquered territory might not be impaired. Naturally in France and other conquered nations, restrictions against Jews were immediately decreed.

All Sorts

ONE CAUSE

Two women were discussing a mutual acquaintance, said one: "She has a very magnetic personality."

"She ought to have," replied the other woman, "every stitch she has on is charged."

HIGHER MATH.

Take your house number and double it. Add 5. Multiply by 50. Add your age. (No cheating.) Add the number of days in a year. Subtract 615. See if the last two isn't your age and the others your house number?

CROP ROTATION

Mother: "After all, he's only a boy, and boys will sow their wild oats."

Father: "Yes, but I wouldn't mind if he didn't mix so much rye with it."

RUMMY FISH STORY

"Rum," said Sir John Reith, Britain's new Minister of Information, "is served to soldiers in war, for rum gives courage."

"How true is the story," he went on, "about the fisherman who fished and fished without landing anything, and finally came to his last worm."

"He put it on the hook and then wet it with rum for luck and made his cast."

"The line tightened, he reeled in—success! The worm had seized a large trout by the throat."

BAA!

Clerk—How did you get on about your raise?

Office Boy—O, the boss was like a lamb.

"What did he say?"

"Bah."

JITTERS

Sambo had seen a ghost and as he related his experience his knees sagged.

"Yas, suh," the Negro said, "Ah'd jes' come out of the cowshed with a pail o' milk in mah hand. Den Ah hears a noise an' de ghost rushes out."

"And were you scared?" asked one of his listeners. "Did you shake with fright?"

"Yassah, dat milk just turned to butter."

EASY

Diner—Waiter! I have found a stick in my stew.
Waiter—That's easily explained, sir. We have branches everywhere.

WRONG NUMBER

"Look at the pretty telephone girl at the next table."
"How do you know she's a telephone girl?"
"I said 'Hello' twice, and got no answer."

BULL

Panting and perspiring, two Irishmen on a tandem bicycle at last got to the top of the steep hill.
"That was a stiff climb, Pat," said the first.
"Sure and it was that," said Pat. "And if I hadn't kept the brake on, we would have gone backward."

MAKES A DIFFERENCE

The late Lord Balfour, a confirmed bachelor, was sitting in the drawing room of a happily married friend. Before them on the hearth-rug were a cat and dog lying together. Said the friend: "Why do people speak of a cat-and-dog life? See how happy these are." Lord Balfour paused for a moment, smiled, and then said: "Tie them together."

WHY WORRY?

Mrs. Jones: "Why, Bridget, the electric heater in the hall has been on all day long!"
Bridget: "Don't worry about that, ma'am. I borrowed it from the people next door."

SCAB

"Hey, what time is it by your watch?"
"Quarter to."
"Quarter to what?"
"I don't know—times got so bad I had to lay off one of the hands."

MNEMONICS

Said the scientist to the druggist: "Please give me some prepared monacetidester of salicylic acid."
"Do you mean aspirin?" asked the druggist.
"That's right! I never can think of that name."

PHONETICALLY RIGHT, ANYWAY

Doctor (after bringing victim to): "How did you happen to take that poison? Didn't you read the sign on the bottle? It said 'Poison'."
Ebenezer: "Yassah, but Ah didn't pay no attention!"
Doctor: "Why not?"
Ebenezer: "'Cause rightunderneaf dat it said, 'Lye'."

PARADOX

Prof. Pitcher: "Now, Mr. Bjones, can you give the class an example of wasted energy?"
Frosh Bjones: "Yes, sir—telling a hair-raising story to a baldheaded man."

HEH, HEH!

"Let me off at next stop, conductor. I thought this was a lunch wagon."

AS WE WERE SAYING

"We'll have to rehearse that," said the undertaker as the coffin fell out of the car.

Our idea of a man with strength of will is one who can eat one salted peanut.

The height of illegibility—a doctor's prescription written with a post-office pen in the rumble seat of a second-hand car.

SYMPATHY

The new Swedish cook, who had come into the household during the holidays, asked her mistress:
"Where bane your son? I not seeing hem 'round no more."
"My son?" replied the mistress, proudly. "Oh, he has gone back to Yale. I miss him dreadfully, though."
"Yes. I know yoost how you feel. My brother, he bane in yail six times sence Thanksgiving."

College education for women is futile. If they're pretty, it's unnecessary; if they are not, it's inadequate.

Historians tell us that women used cosmetics in the Middle Ages. For that matter, women in the middle ages still use them.

KEEP TRYING

A man with a big wart on his chin dropped into a doctor's office to have it removed. When he failed to return for additional treatments, the doctor phoned him to ask how the wart was getting along. "Just fine," replied the patient. "My face is gone, but the wart is still there."

INTRACTABILITY

A student of English, named Pike, insisted on saying "oblique."
Though his teacher would shriek That the word was "oblique."
He said, "Nope, I knows what I like."

BON MOW

A man went wearily into a barber shop and slumped down into a chair.
"Give me a haircut," he said.
The barber told him that he was too far down in the chair for a haircut.
"All right," said the customer, wearily, "give me a shave."

CANNY

Friend: "You're a Scot, Sandy. How is it you don't play golf?"
Sandy: "Oh, I used to. But I gave it up years ago."
Friend: "Why?"
Sandy: "I lost my ball."

COLD CREAM

Mother: "Mabel, did you go down to the drugstore for the cold cream?"
Mabel: "Yeth, Ma'am."
Mother: "Well, where is it?"
Mabel: "I ate it, of course."
Mother: "Ate it? Why, child, what kind did you get?"
Mabel: "Chocolate ice cream; it was the coldest kind I could get."

WHOOPS

"That is a pretty dress you have on."
"Yes, I wear it only to teas."
"Whom?"

BOW WOW!

A page passed through the lobby of the exclusive hotel.
"Young man," remonstrated the manager sternly, "you should know that it is against the rules of this hotel for an employee to whistle while on duty."
"I'm not whistling, sir," replied the employee. "I'm paging somebody's dog."

BOGGED DOWN

"Is my son getting well grounded in languages?"
"I would put it even stronger than that," replied the private tutor. "I may say that he is actually stranded on them."

SCANSION

There was a young man from Japan
Whose limericks never would scan.
When asked why it was,
He answered, "Because
I always try to get everything in the last line that I possibly can."

SETTLED

"Which weeds are the easiest to kill?" asked the young Vermonter of Farmer Sassafrass as he watched the good man at work.
"Widow's weeds," replied the farmer. "You have only to say, 'Wilt thou?' and they wilt."

WE'LL BE BLOWED!

A dusky lad went into a drug store and asked for one-cent's worth of insect powder.
"But that isn't enough to wrap up," said the clerk.
"Nemind 'bout wrappin' it up. Jess blow it down ma back, dassall."

THE HOME FRONT

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matter of equipment, supplies and men—of the comparative number of ships, airplanes, guns, munitions and soldiers, organized on an effective basis. Beyond that, and equally important, is the position of the home front—the morale and unity of the people and the productivity of the economic system. The schedules of labor, rates of pay and margins of profits can not be determined in terms of ideal standards, however desirable such a yardstick may be from a social point of view, but rather with regard to the nation's economic capacity.

In the face of the stunning events abroad that have come with such bewildering rapidity, no time should be lost in this country in making adjustments to the demands of the times. Unflinchingly we should face realities by appraising conditions as they are and then proceed to correct our weaknesses and capitalize on our strength to the full.

During the past quarter of a century this country, as was also true of many nations abroad, has pursued a leisurely course and has drifted, perhaps unconsciously, toward paternalism. More and more the people have looked to the government for support and security until approximately one third of our population is dependent upon checks from the Federal Treasury. Government aid has been accompanied by Federal control over the economic life of the nation. This has been manifested in the fixing of prices, hours and wages, regulation of industrial relations, control of crops and the like. Under this new social philosophy, too many people have emphasized rights rather than duties, wages rather than output, spending without any regard to the means of payment, while individual interests have been placed above general welfare.

This does not mean that we should turn our backs upon social progress. Far from it. But too often selfish ventures have been pushed forward under the guise of humanitarian impulses. Then, too, we have had recent poignant reminders that even social gains may be bought at too great a price. When the

cost of social betterments exceeds the economic capacity of the nation, it jeopardizes national security and, should that collapse, then the accumulated social progress of generations disappears overnight, as recently happened in France.

The cost of the vast and far-reaching experiments has been reflected in chronic deficits with resultant mounting debt. In the course of the past quarter of a century, total public indebtedness—Federal, state and local—has increased from \$260 to nearly \$2,000 per family. Despite nearly a decade of pump priming to provide jobs, approximately nine million persons are still out of work. Besides living off the accumulated reserves of the past we have heavily mortgaged future income. Not only is this unfair to the coming generations but it is sapping the strength and lowering the resistance of our economic life.

The trouble is that the many experiments, restrictions and regulations carried on over a long period of time have thrown our economy out of gear and have dampened the spirit of private enterprise so that venturesome capital has become stagnant.

Our immediate task is to restore vitality to our economic system by removing unnecessary shackles so that idle men, idle machines and idle money may be put to work. If this were done, our national income could be so substantially increased that huge funds would be made available for defense purposes without causing undue strain upon our economy provided, of course, that as employment increased the relief load would be correspondingly reduced.

The United States is potentially the strongest country in the world. Our industrial production in good times nearly equals that of all the other countries combined while our resources, skilled labor, management and ingenuity are unsurpassed. By coordinating and developing to the utmost our productive power, our position would become impregnable. To accomplish this objective will call for the full cooperation of our people toward the revitalization of our economic

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system and the preservation of the principles of free enterprise. That this will present many difficulties in the face of the rapidly broadening sphere of the totalitarian powers, no one will deny. But to pursue a different course would be a tragic backward step. In the bitter and perhaps long drawn-out international struggle that lies ahead, the country that can command from its people the strongest voluntary loyalty and the greatest individual effort will eventually emerge victorious.—N.E. Letter.

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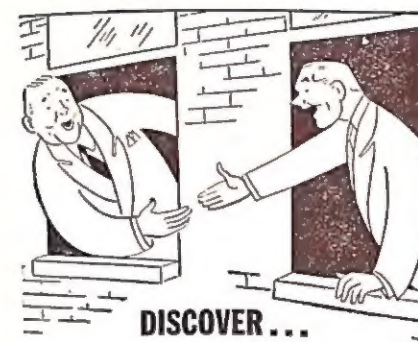
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